

ISi Stand **up** erect, for *mi* protection,
 -like the
 ,divine SAVITBI, Erect, thou art the
 giver of **food**,
 . **for .which** we invoke theB with unguents,
 and priests
 (offering oblations),*
 14. Erect, preserve u&, "by knowledge,
 from sin:
 consume every malignant spirit,: raise
 us **aloft**,
 that we may pass (through the world);
 and,- that we
 may **live**, convey.our wealth (of
 oblations) to the
 gods.
 15. Youthful and most resplendent
 AGNI? pro-
 tect- us against evil spirits, and from the
 malevolent
 (man) who gives no gifts: protect us from
 noxious
 (animals), and from those who seek to kill
 us,
 16. AGISFI, with the burning rays,
 destroy entirely
 our foes, who make no gifts, as (potters*
 ware,) with
 a club:^b let- not one who is inimical to
 us,.nor the
 man/ who attacks us with sharp
 weapons, prevail
 against us.
 17. AGNI is solicited for power-conferring
 (afflu-
 ence) : he has granted prosperity to
 EJLNWA ; he has
 protected our friends, as well as the (sage
 who was)
 the host of the holy, and (every "other)
 worshipper
 (who has had recourse to Mm) for rifehes.
 18. We invoke, from, afar, along with
 A<m, **TUR-**.

^a *Agni*, as erect, is here said to be identified with
the *yupa* or
post to which the victims, at a sacrifice of animals,
are hound;
and, according to *AswaZdyana*, this and the next
verse are to "*be*
recited, on such occasions, at the time of setting
up the post.

^b The text has only *ghand*, with a club : the
Scholiast adds
" the pottery,"